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PHILOLOGICAL VIEW

OF SOME

VERY ANCIENT WORDS

IN

SEVERAL LANGUAGES.

No. LXXIII.

Philological View of ſome very Ancient Words in ſeveral Languages. *By the* Rev. NICHOLAS COLLIN, D. D. Rector of the Swediſh Churches in Pennſylvania.

Read, June 1, 1798.

A WISH to explore the obſcure ſcenes of remote ages, ariſes from good and energetic principles in our nature. Strangers upon earth, and paſſing with all mankind on that rapid ſtream, which has carried away all former generations, and ſhall ſweep off all the ſucceeding till the end of time, we muſt make many penſive inquiries on the opening and cloſe of this myſterious drama; on the characters and fortunes of the multitudes that have acted their parts, and of thoſe who ſhall finiſh the remainder; on their deſtinies under future modes of life in other regions of the vaſt univerſe! The Creator has confined our view of his deſigns within narrow limits; but this deſire of the mind to pry far beyond the ken of mortal eyes, and this ſympathy embracing the whole human race, are clear indications from him, that our intellectual powers ſhall obtain a wide and bliſsful ſphere of exertion, and that we ought to be ſatisfied with the fruits of their faithful eſſays in this world. Numerous and exact obſervations on the complicated ſyſtem of human nature are effectual means of its improvements, and afford virtuous enjoyments in this dawn of our exiſtence.

The languages of nations are fabrics raiſed from rudiments to various forms and magnitudes, far leſs by accidents, than by application of thought and ſpeech to the various and growing circumſtances of human ſocieties. The co-operation of theſe faculties is a ſpecies of common ſenſe: we often hear children aſk, *what is this*, *how is it called?* Many illiterate but intelligent perſons in all countries are remarkable for ſuch queſtions: in rude nations many

many examples occur of giving ſignificant names to new objects, and in difficult caſes, after mature deliberation.* To trace the early rudiments of languages is therefore important in ſeveral reſpects:—Words made for new objects, prove the previous want of them.—If their etymology can be aſcertained, it ſhows the relation of theſe objects with other previous things.—The ſimilarity and diverſity of primitive terms points out the early diſtinctions of tribes; and guards againſt the hiſtorical errors, ſo common, of tracing whole nations from the ſame ſtock, by whatever ſimilarity of languages, without diſcriminating what reſults from the mingling of different flocks.—Among the great part of mankind, that has neither writings, nor other monuments, a contemplation of their languages, will yet diſcover many things otherwiſe inſcrutable.—Nations that have authentic ancient records, and other monuments, will yet derive knowledge of greater antiquity from a critical ſtudy of their language, becauſe their anceſtors ſpoke on many things before they could write hiſtory, compoſe fables, or form any ſignificant and laſting ſpecimens of arts. Though languages change from various cauſes, and ſometimes from whim, yet mankind in general do not make ſudden and great alterations: old words will for a long period retain their eſſential features; and when diſmiſſed from general uſe, remain for ages in local diſtricts, or among the ſimple claſſes of ſociety: when finally loſt, they often leave kindred words

* G. H. Loſkiel relates in his hiſtory of the Evangelical Moravian Miſſion among the Indians in North America, that ſometimes a large aſſembly conſults on the moſt proper name for ſome new intereſting object: thus, f. e. they named *brown* by a word that means a medium between black and white; they called ſhoe buckles *metallic bands*. 1ſt part, 2d art.

The people of Kamtſchatca called bread *the Ruſſian root*, becauſe it was unknown to them before the arrival of that people, and they make uſe of a root, called Saranna, in lieu of it. They alſo called the Ruſſian clergyman *Bog-bog*, becauſe he often repeated *Bog*, the Ruſſian name for God. See Steller's Travels.

words behind, that convey at leaſt a part of their ſignification.

The mixture of mankind has from very early times been ſo extenſive and diverſified by migrations, conqueſts, and friendly incorporations, that languages have very general affinities in various degrees. The kindred words of many ancient families are diſperſed over diſtant countries, and not ſeldom diſguiſed by the tones and inflections of an idiom very different from their own. Therefore we cannot inveſtigate the antiquities of any nation within the limits of its own language; nor can the antiquities of mankind be ſtudied without a conſiderable knowledge of many languages. A true philologiſt is not miſled by general complexions of languages, as oriental, and occidental, maternal and filial, ancient and modern, ſavage and civilized, &c. to draw falſe lines of ſeparation; nor does he extend their cognations beyond evident marks, ſatisfied with what is known, and leaving the reſt to future diſcoveries.

Languages of all kinds are mines of human antiquities, with different but not yet aſcertained values:—Thoſe of illiterate modern nations merit great attention, not only for their own qualities and mutual affinities, but alſo for the cognation they may have with ancient and modern civilized nations: Some ſcalping heroes of America may be kinſmen of Alexander, Cæſar, and the proudeſt conquerors of Europe; as they probably are of Tamerlan and Ogus Chan; ſeveral languages of North America are more allied with the Aſiatic and European than is generally known:—The claſſical languages are edifices, whoſe groundworks were laid in a wilderneſs, on materials brought from diverſe quarries of barbarous tongues; the roots of many claſſic words may therefore grow in Tartary and Æthiopia; many etymons and coæval words may be found in the ancient European languages, and even in their modern deſcendants. The claſſics therefore do not merit the exceſ-

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ſive praiſe for antiquity, ſo generally beſtowed on them (eſpecially on the Hebrew) but they are very valuable for their ample writings, by which their affinities with each other, and with many other languages can be known: the Greek, as both copious and ancient, is of particular importance.*—The written reliques of the Celtic, Moeſo-Gothic, Teutonic, Scytho-Scandian, Anglo-Saxon are ſufficiently eſteemed; yet as they are all within 1600 years, and the greater part much later; and as the whole is not copious; we muſt not believe that they embrace all the eſſential words of the Britiſh, Iriſh, Gallic, Belgian, Cimbric, and Scandinavian languages; but that many others are contained in the printed books and living languages of Sweden, Norway and Denmark, Germany and ſome Swiſs Cantons, Holland and the Netherlands, parts of Ireland and of Scotland, Wales, Bretagne in France, Cantabria in Spain.†—The Ruſſian, Poliſh and Bohemian,

* I conſider them here not as vehicles of hiſtorical and ſcientific erudition. Homer lived about 900 years before our æra; Herodotus, Thucydides, Plato, Ariſtoteles, Xenophon within the 5th and 6th centuries before it.

† The Scandinavian, Cimbric, and Iſlandic hiſtorical fragments, called *Sagor*, and the heroic ſongs, *Skaldequæden*, are generally deemed later than the 8th century, though ſome might have been compoſed much earlier. In Sweden the epitaphs on the *Runeſtenar*, are generally eſtimated poſterior to the fourth century: 1173 of theſe inſcribed ſtones are repreſented in a work ſtyled *Bautil*, publiſhed by the order of the Swediſh government in 1750. The Ulphilan Goſpels are commonly referred to the fourth century; but ſome learned philologiſts deem them later by 400 years. The oldeſt Anglo-Saxon ſpecimens are the laws of Æthelbert, king of Kent, made between 561 and 616: the next are thoſe of Ina, king of the Weſt Saxons, from 712 to 727. The remains of the Swediſh, Daniſh, and Norwegian laws are more recent; but older than thoſe of the other northern nations. There is great reaſon to believe that a part of Sweden had written laws about the year 600, from the adoption of ſeveral thereof in the main body of the preſent general code formed ſeven hundred years afterwards which is mentioned in the preface to it. The ample ſpecimens of Scandinavian and Iſlandic writings came in the 13th century: the celebrated northern hiſtorian Sturleſon, born in Iceland, wrote then. The oldeſt Iriſh manuſcripts cannot be traced beyond the 10th century: the Britiſh

Bohemian, which are the principal branches of the Sclavonian, are near relatives: they have a greater affinity with the Celtic, and ſtill more with the Teutonic claſſes, than has been ſuppoſed: they are ancient, and of great local extent.*—The Hungarian differs enough from the Sclavonic, not to be claſſed with them: it agrees leſs with the Finnic and Lapponic than is believed, and more with the Teutonic, particularly Swediſh, than has yet been obſerved: it has various and old Aſiatic relations, with other mixtures; and is in the whole very intereſting.†—The languages of the Finnic claſs are very ancient, and ſpread over a vaſt though not populous country: their relations with the Sclavonic, Teutonic, Celtic, Oriental, Tartaric, &c. are various; and what proper ſtock they may have, is not aſcertained.‡—Thoſe European languages which are

Britiſh perhaps attain the 6th: a few ſcraps of the *Bards* may nevertheleſs be much older. Want of dates is a great loſs in all theſe northern monuments.

* The authors of the *Linguarum totius orbis vocabularia comparativa*, which began by order of the late Ruſſian empreſs, aſſert that the Ruſſian language is ſpoken throughout this vaſt empire, with few exceptions. I. W. Pohl author of a good Bohemian grammar in German, publiſhed 1783, and dedicated to the late emperor Joſeph, ſays in the preface of it "The Bohemian language, which is improved to greateſt perfection and purity in Bohemia, prevails not only there, and in the countries incorporated with it, Sileſia and Moravia, but extends alſo through Hungary, Poland, Sclavonia, Croatia, Dalmatia, Servia, Boſnia, Bulgaria, Moldavia, Ukraine, Moſcow, and little Tartary, Natolia, unto Armenia and Perſia." Strabo mentions *Roxolani*, which was no doubt a part of the future Ruſſian nation. The Bohemians were reſpectable enemies of the Roman empire already in the time of Auguſtus: See Vell. Paterculus, lib. ii. c. 8.—The Ruſſian Bible tranſlated from the Greek is reputed by ſome near 800 years old. Of the Poliſh a few ſpecimens are found in the hiſtory of Kadlubec, written in the tenth century, and fabulous.

† The Hungarians come from more than three ſources, as is generally ſuppoſed.

‡ The greater portion of their materials are probably contained in that of Swediſh Finland; a country nearly equal to England and Wales, with a million of people. This language is alſo beſt known by the tranſlation of the bible, the Swediſh laws and other books: both this and the Lapponic have been illuſtrated by learned Swedes, among whom are biſhop S. Juſlenius and Mr. Örling, reſpective authors of a Finnic and Lapponic Dictionary.

are commonly conſidered as entirely derived from others, will be found on cloſer inſpection to poſſeſs words that are not found in theſe, and alſo roots of correſponding words in them.—Thus the whole of the Engliſh cannot be accounted for from the Anglo-Saxon, Daniſh, Norman, French and Britiſh: the French, Italian, Spaniſh and Portugueſe have relations beyond the wide circle of Latin, Teutonic, and Gothic, Greek, Hebrew, Celtic, and Arabian.—Provincial words and modes of ſpeech are important, whether they be reliques of an original people, or kindred of a different language.—The jargon of the populace affords many intereſting hints.—The collective ſtores of ancient and modern European languages have an extenſive proportion common with many, particularly in Aſia: among theſe the Perſian affinities are beſt known: thoſe of the Chineſe (particularly with the Scandinavians) have been hitherto beſt ſhown by the late Prof. *Rudbeck*, a Swede —this language, which has records beyond our æra, is very important.—A belief that the whole European ſtock is Aſiatic does, however, exceed our preſent knowledge.

I. *Art. On the Early State of Mankind.*

Some objects have ſuch conſtant relation to human life, that a frequent mention of them was indiſpenſible in the

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Explication of the lingual marks—E. Engliſh—S. Swediſh—D. Daniſh—G. German—H. Holland—Is. Iſlandic—AS. Anglo-Saxon—Go. Gothic (meaning ancient Scandinavian) MG. Moeſo-Gothic—R. Ruſſian—P. Poliſh—B. Bohemian—F. French—It. Italian—Sp. Spaniſh—Po. Portugueſe—W. Welch—C. Corniſh—A. Armoric—Ca. Cantabrian—Ir. Iriſh—Fi Finnic—La. Lapponic—Hu. Hungarian—T. Turkiſh—Pe. Perſian—CM. Calmuck-Mungalian—Ma. Manſuri-Tartars—Ch. Chineſe—Ja. Japoneſe—Mal. Malaian—H.-Ch. common to the Hebrew and Chaldaic—Gr. Greek—L. Latin—+obſolete.

earlieſt ſociety, and that they accordingly had coæval names. In tracing theſe names through the labyrinths of languages we approach the ſacred groves that envelop the nurſeries of mankind; let us proceed unſwayed by any prejudices, guided by the principles of true philology, animated with eager curioſity, yet checked by reverential awe! If we cannot lift the veil that hides the cradles of our ſpecies, we may diſcover ſome of their infant thoughts and liſping accents!

Several eminent authors have laboured to prove that the ſynonyma in different languages for each of thoſe reſpective objects (as fire, water, hand, foot, &c.) are ſo numerous and ſimilar, as to evidence one common origin. Some have done this in the view of corroborating the Moſaic hiſtory of creation: others with a deſign to eſtabliſh a philoſophical ſyſtem of amazing extent and variety on ſimple principles of uniformity. Among the latter M. Court de Gibelin is the moſt celebrated, who in his *Monde primitif analyſé and comparé avec le monde moderne* endeavours to trace a natural hiſtory of human language, by ſhowing that it was originally a natural exertion of the reaſon and organs given to man by the Creator, and became in the proceſs of time a variety of dialects which yet preſerve moſt of their parental features.* Other philoſophers have been led by reflecting on the extreme rudeneſs of ſome ancient and modern tribes to aſſert, that mankind originally

* This ample work is very valuable by the great collection of words from many languages, and by the lights thrown on ſeveral important parts of human hiſtory. His candour is alſo praiſe-worthy in the very attempt of proving affinities between quite diſſimilar words. At the ſame time a critical peruſal will be a ſalutary antidote againſt this and ſimilar ſyſtems. It is alſo uſeful to remark, that his favourite idea *tout eſt un dans l'univerſe* is one of thoſe equivocal, which in minds as his aroſe from or led to the belief of one Supreme God, but in others, weak or corrupt, have foſtered the ſimple yet many-headed monſter of materialiſm, ſo prevailing in our times, and ſo near akin to atheiſm.

ly wanted articulate ſpeech, and that languages are totally artificial works like all other improvements. Among theſe ſtands conſpicuous Lord *Monboddo*, in his work on *the riſe and progreſs of language.**

A waſte of ingenious labour is a matter of ſerious regret, as it retards the progreſs of truth, cauſes great trouble both to thoſe who plant errors, and to thoſe who tear them up, and confirms the illiterate in their contempt of ſcience by the faults and diſſentions of its votaries; it is therefore neceſſary to clear all important inquiries from whatever opinions that bias the judgment, whether philoſophical or religious: In reſpectful ſympathy for theſe, which many individuals have interwoven with ſome very ſalutary truths and noble feelings of the heart, I beg leave to remark that the confuſion of tongues, which is an article of their creed, gives full permiſſion to ſeek new origins; and that mankind would now have been much better, and conſequently more happy, if theologians in general had enforced plainer texts: ſuch as *Our Father: God is not to be mocked; for whatſoever a man ſoweth that ſhall he alſo reap: God created man to be immortal.* Admiring true philoſophy, of which theology is in reality the principal branch, I obſerve that a patient collection of many and widely ſcattered facts muſt precede general theories; that we ſhould not preſume to appreciate the deſigns of God by our favourite opinions, but humbly ſeek, and for what we can find to adore.

To place the firſt theory on the moſt favourable ground, let us admit every degree of plauſible etymology, and alſo allow ſeveral words for ſome of thoſe objects, as two

* His genius and claſſical erudition claim eſteem from thoſe who cannot approve either of his wide premiſes nor his too confined view of languages. His ſpecimens of ſavage life are very intereſting, though not warranting the inference that men have paſſed ſeveral ages with a few ſimple cries; but thoſe who with acrimony have exploded this ought to weigh the incredible things among ſo called highly civilized nations: the giddy round of ridiculous and pernicious faſhions: wars for gain, religion, liberty, &c. &c.

for the paired bodily organs on account of right and left, five for the fingers, various for fire and water becauſe of different qualities, a number for the ſun and moon as objects of admiration, &c. and we ſhall ſtill have a long liſt of totally different and unaccountable words. We cannot derive the change from an alteration, in the organs of ſpeech beyond facts: nor will that apply to languages of congenial pronunciation. To charge it on the levity of mankind and other cauſes further than their uſual operation, is to make arguments from mere poſſibility. The numerous affinities of copious languages will conceal this original diverſity to thoſe who do not compare them with critical accuracy, becauſe they aroſe in a great meaſure from a mixture of different materials: thus the Greek has a dozen words for *ſeeing*, and as many for other things by which it is kindred to many; but how could all thoſe have been formed in one ſociety? The Iriſh abounds in ſynonymas above any European language, and they are generally members of large families that have ſpread through Europe and many parts of the world: it is particularly valuable for the preſervation of many radical ſubſtantives.

A ſelection of ſpecimens, and reference to ſources of more information is all that my limits permit.* A ſhort ſeries of cardinal numbers not exceeding ten being a part of

* The latin numbers are omitted as readily occurring, and ſo like the Greek, except, 1, 4, 5. The Teutonic branches reſemble the A. S. with few exceptions: the M. G. 4 is *fidvor* and *fidur*, 6 *ſaihs*, 7 *ſibun*, 10 *taihun*—Celtic variations are: C. *padzar* 4, *huih* 6: Ir. *dis* 2, *koraid* and *kuingir* a pair—The R. and P. vary thus: R. *odin* 1, *ſem* 7: P. *piec*, 5, *dźiewięć* 9.—The Perſ. Turk. and Mal. are taken from the travels of *Herbert*. Prof. Thunb. Mal. differs from him only thus: *ampat* 4, *tujo* 7: the reſt is immaterial. The Del. and Mahak. are in the Swediſh Indian catechiſm: the Chip. and Naud. are given by *Carver*: the Chineſe is from *Duhalde*, as the moſt authentic. The Cantabrian is in *Lhuyds* Archæol; but taken from *Bonav. Vulcanius*. The Choroeich is by Stralenberg.

of early language, is an important witneſs in this cauſe; eſpecially the five firſt. It is alſo the leaſt capable of original diverſity, becauſe it would have been abſurd to call any by more than one name. Gibelin does accordingly place great weight on ſome numeral coincidences in all the parts of the globe.

	H.-Ch.	G.	As.	W.	Ir.
1	אחד	εἷς	an	ŷn	aon
2	שנים	δύο	tva	doy	do
3	שלוש	τρεῖς	threo	tri	teora
4	ארבע	τέσσαρες	feover	peduar	kethra
5	חמשה	πέντε	fif	pymp	kúig
6	שש	ἕξ	ſix	xuêx	ſeiſhear
7	שבעה	ἑπτα	ſeofon	ſaith	ſheaxd
8	שמינה	ὀκτώ	eahta	ûyth	oχt
9	תשה	ἐννέα	nigen	nau	nyi
10	עשר	δέκα	theo	dêg	deix.

	B.	Hu.	Fi.	Pe.	T.
1	geden,	egy,	yxi,	yeck,	beer,
2	dwa,	kettö,	kaxi,	dew,	ekee,
3	tri,	három,	kolme,	ſe,	ewch,
4	ctyry,	negy,	neljæ,	char,	dewrt,
5	pet,	öt,	wiide,	panch,	beaſh,
6	ſſeſt,	hat,	kuude,	ſheſh,	altee,
7	ſedum,	hét,	ſeitzemæ,	haſt,	yedté,
8	oſm,	nyoltz,	kæhdexæ,	haſht,	ſekez,
9	dewet,	kilentz,	yhdexæ,	no,	dockoz,
10	deſet,	tiz,	kymmene,	dah,	one.

Mal

	Mal.	Delawares.	Chippewas.	Mahakuaſs.
1	ſatu,	ciútte,	paſhik,	onſkat,
	dua,	niſſa,	ninch,	tiggene,
	tiga,	náha,	niſſou,	áche,
	enpat,	næevo,	neau,	vajéne,
5	lyma,	pareenach,	naran,	wiſck,
	nam,	ciuttas,	ningoutwaſſou,	jajáck,
	toufion,	niſſas,	ninchowaſſou,	tzadack,
	delappan,	haas,	niſſowaſſou,	tickerom,
	ſambalan,	paéſchun,	ſhongaſſou,	waderom,
	ſapola,	thæræn,	mittauſſou,	wáſha.

	Naudoweſſies.			Cantabrian.		
1	wonchaw,	6	ſhawco,	1 bat	ſey,	6
	noompaw,		ſhawcopee,	bi	ſhaſpi,	
	yawmonee,		ſhahindohin,	iru	ſhorci,	
	toboh,		nebochunganong,	lâu	vedracy,	
	ſawbuttee,	10	wegochunganong,	5 boſt	amar,	10

	Ch.
1	y,
	eul,
	ſan,
	ſſee,
	ou,
	lou,
	tſc,
	pa,
	kieou,
	che,
	Koroek of Kamſchatka,
1	innen,
2	niach,
3	nioch,
4	nyzacha,
5	milchin,
6	innen-milchin,

We perceive in theſe no agreements but what may be explained from the mingling of tribes. The Hebrew has only the *ſcheſs* related to the 6 in the Gr. L. Sclavonian, Celtic, and Teutonic, with all which it has ſo many other affinities: its *aechad* does very little reſemble the 1 in the Finniſh, with which it has alſo conſiderable affinity, even in conſtruction. This and the Hungarian are more related than appears from their numerals. The wide range of the *duo* would have been more remarkable if always attended by the *one* and *three*.

Water has numerous, and many quite different words. Modern Europeans are theſe:—E. and H. *water*—S. *vatn*—D. *van*—G. *waſſer*—Fi *væti*—R. P. B. *woda*—It. Sp. Po. relatives

7 niach-milchin,
8 nioch-milchin,
9 chonat-ſchihi,*
10 minegil-ki.

tives of *aqua*—W. *dûr*, *duvr*—C. *dour*—A. *dour*—Ir. *uiſge*—Hu. *víz*—F. *eau*—Is. *aa*—Lap. *kietze*—Ca. *vra*. *Modern* Aſiatic are:—*ſu*, *ſui*, *ſchui*, &c. among the Turks and ſeveral Tartar nations, to which the Chineſe *chue* may be related—Ma. *muke*—C. M. *uſu*—Ia. *mis*—Pe. *aab*—Mal. *aijer*:—in diverſe large northern diſtricts ſeveral diſtinct families with reſpective dialects; *ûthia*: *uth*: *u*: *yth*—*loo*—*kinſi*: *ſchin*: *tzyn*—*gadar*—*mimil*—*uhl*: *cu*: *kuhl*—*woe*. Modern African are:—*moihe* an extenſive Arabian with ſeveral variations—among the negroes, *nuh*—*itchi*—*inſuo*—with the Hottentots *kamma*, and others. Modern American:—in the north, *bij*—*bih*—*'mbi*—*'nbey*—*nippe*—*nibi*—*nocpe*—*noop*—*umpe*: *empye*—*oneegha*—*ochneca*—*hohnekah*——*caneega*—*chabaüan*—*orenpeoc*—*ſandooſtea*: *tſandooſteek*—*awoo*: *awwa*: *auweau*: *auwen*—*okah*: *ookka*: *okaw*—*ommah*—*ammah*: *ama*—*meneh*—*wewa*—*ejau*:—in the ſouth, *atle*—*atl*—*atte*—*ael*—*ro*—*ko*—*ha*—*ig*—*unuy*—*doolah*—*touna*: *tona*.

Obſolete European words are:—As. *ea*—Ir. *an*—*ean*—C. *guaf*—*goyf*—Ir. *dovar*—*eaſk*—*eaſkong*—*gil*—*byal*—*fual*—*beathra*—*bir*—*bior*—*oixe*—*lo*—*lûa*. Some of theſe are not referable to any of the modern; others are not to European, but Aſiatic and American.

The

* See *Voyages en Guinee*, &c. par Paul Erdman Iſert, tranſlated from the German, printed at Paris 1793. The author gives a ſmall collection of words in three languages, which, though within a circle of 20 Daniſh (about 130 Engliſh) miles, differ not leſs than the French and German. They call fire *la*—*egia*—*dio*: eye, *hinmé*—*vannua*—*onoku*: head, *ithu*—*otri*—*ota*: arm, *nindeh*—*oſa*: fiſh, *loh*—*agunnialla*: teeth, *hgennedy*—*xiſſe*—*adu*: belly, *muſſu*—vafnu—*dommé*.

See Thunbergs travels 2d vol. In a ſmall ſample are this word, numbers till 10, &c. They have a pretty ſufficient language that varies in dialects, and has curious claps or ſmacks, dental, palatine, and guttural. See alſo Kolbe, and Sparrman.

The Greek ὕδωρ, may be a relative of dûr; or more probably a compound. The Hebrew מַיִם—מִי are cognate with מח—and ſimilar Chald. and Arabic, from which ſeveral modern ſpring.

Names of fire are equally diſtinct:—modern European, E. *fire*—G. *feur*—H. *vuur*—S. *eld*: D. *ild*—R. *ogn*, *ogon*—P. *ogién*—B. *ohen*—Fr. *feu*—It. *fuoco*—Sp. *fuego*—Po. *ſogo*—W. C. A. *tân*—Ir. *teine*—Ca. *ſua*—Hu. *tüz*—Fi. *tuli*—La. *tolle*:—modern Aſiatic Turk. and Perſ. *ateſch*—Ma. *tua*—Ch. *choa*: *lo*—C. M. *gall*—Ia. *fi*, *finoko*—Mal. *api*—ſeveral Tartar tribes, *od*—*ot*—*oot*—*oth*—*ott*—various nations and tribes—*datt*—*ari*—*ſchapko*—*may*—*muiga*—*milhyt*—*koth*—*till*—*ſaan*—*ſiggau*—*zzah*:—American: in the north—*tænda*—*tinda*—*tendew*—*tintewey*—ſcute: ſcutau—*ſquittah*—*kotaweh*—*cheera*—*cheela*—*ſtauw*: ſtauuh—*bucktouw*—*paatha*—*toatca*—*toutkah*—*loak*—*loowak*—*luwock*—*cheeſtah*—*ogeeſta*—*otſchiſta*—*uthſyſta*—*ocheeleh*—*utchar*—*rau*—*oua*—*ish*: in the ſouth; *ouattou*—*ouapoto*—*tata*—*quetal*—*cúthal*.

European obſoletes are; W. *yvel*—As. *æled*—S. and Is. fyr. Ir. *ydh*—*aodh*—*daig*—*doigh*—*boit*—*buite*—*breo*—*ur*—*drag*—*breo*. Some of theſe are diſtinct from all the preceding.

The Hebrew אֵשׁ; Gr. πυρ; and L. *ignis*, are kindred with ſome of the mentioned.

I ſhall preſently ſhow that ſome of the obſoletes for water and fire which are not referable to any of the modern, have yet extenſive kindred families, when they with others come under ſome intereſting views; in mean time I remark how narrow the claſſic and modern European limits are for the ſearch of primitive words; and that many of theſe might have been loſt. The mentioned claſſic words were the only current ones in the reſpective languages: the relatives of *water* (real or apparent) engroſs local three-fourths of modern Europe, and a part of Aſia; yet how

how numerous are the words in all theſe languages relative to water and fire! and how many have no radicals yet known in any part of the world! without inſiſting on ſuch implying neceſſary origines from fire and water, the number of thoſe which were of primitive uſe, as *rain*, a *ſpring*, &c. is ſo great as to confirm the great improbability of all languages having a common ſource. Whoever has leiſure and ability to compare the numerous words for other things, as for the principal members of the body, &c. will be the more convinced of this truth.

We can diſcover among a great part of mankind very ſcanty and rude commencements of language, marks of a very ſimple ſtate, yet ſtamped by the rational faculty: a glimpſe of this animates theſe laborious inquiries, which would otherwiſe be fatiguing dreams.

The firſt number ſeems not to have had an original abſtract ſenſe, but to have denoted *ſomething*, and been applied to all the objects which had yet no ſpecific name. It is accordingly ſtill uſed in many languages as an article: —in all the Teutonic, as: E. *a man*—G. *ein man*—S. *en man*—in the French, Spaniſh, Italian, and Portugueſe, as Fr. *un homme*—Po. *huma porta* a gate—in the Finnic, as *yxi waimo*, a woman. It has alſo a plural in ſeveral languages, of a ſimilar meaning, as E. *ones*—S. *enar*, thoſe, ſuch—Fr. *les uns*, ſome.

Several names of the ſecond number imply *addition* and *much*, as appears from their near affinity with the terms for thoſe: Go. *tæ*, too—G. *zuviel* and H. *te veel*, too much.

Several names of the third relate to words expreſſive of greatneſs and ſtrength:—שָׁלִישׁ a military chief—τρις and *ter* were uſed to expreſs the extraordinary, both ſimply and in compounds. Some of the others are alſo analogous with terms for augmenting: as the Hebrew 4 with —רִבֵּה to increaſe; and its 5 and 10 with Arabic words for thickneſs and conſociation.

The cognation of the firſt numeral names with thoſe of the fingers is in ſeveral caſes diſcoverable; and came from the primitive mode of counting; which is alſo preſerved in ſeveral phraſes that remain both in ancient writings, and in modern languages:—πιμπάζω is to reckon on the fingers, to count, to conſider—*per digitos computare* is the Latin —Herodotus has in his Thalia ἐπι δακτύλων, ἐμβαλλεσται.—Perfect knowledge of a thing is expreſſed in having it at the fingers end—Fr. *ſcavoir ſur le bout* du doit: P. *na palcach wiedziek;* and ſtupid perſons muſt ſometimes hear, *if you cannot count by the fingers, get help from the toes.**

Moſt nations have the ten cardinal numbers different, and then advance by adding the firſt and the reſt in ſucceſſion till 20, as L. *undecim*, 11; but ſome have begun the compounding from five, or ſix, &c. as appears from ſome of the given ſpecimens. This proves that mankind endeavoured to form ſignificant words in the early ſtate of language, and its progreſs bears evident marks of the ſame method. Anaylſing languages on a large and extenſive ſcale we perceive that the iſolated words bear no proportion to the kindred, and alſo that the greater part of theſe are derived; we can trace many families from totally different roots, ſee the manner of their early growth, and how they gradually entwined with numerous important objects of human life. I ſhall therefore preſent ſome ancient and intereſting words in their family connections: —*Light* has theſe relatives: fire, ſun, moon, ſtars; day, the dawn, and evening-glow; the ſky, lightning, and lucid meteors; eyes, and the human face, ſeeing; viſible, clear, bright; principal light colours; beauty of complection, eſpecially fair and ruddy; mental qualities: intellectual, as, contemplating, thinking, believing, gueſſing, and

* See Lhuyds remarks on the Cantabrian numbers.

Some modern tribes have made little progreſs in arithmetic in compariſon with other arts, as fiſhing, hunting, &c. Few among the Kamtchadeles can count to 100; the greater part reckon firſt on the fingers, then on the toes; and exclaim whither now!

and moral, particularly candour; celebrity; felicity in various forms, ſerenity, joy, gaiety, comfort; gold, ſilver, and precious ſtones; trees, flowers, and plants of analogous qualities, &c:—Ir. *ſolas* light, *ſoilear*, clear, *ſoillſighim* to ſhine; *ſuil*, eye, *ſilleadh*, aſpect; *ſolaſam* to comfort, pleaſe; *ſual*, celebrated—W. *ſylhy-ar*, to ſee clearly; C. *ſell*, look, ſight —A. ſellas, aſpect—L. and S. ſol, D. ſoel; R. *ſolnze*, P. ſlonce, B. *ſlunce*, the ſun—G. *ſelig*, H. *zalig*, S. *ſalig*, bleſſed: in modern ſenſe; eſpecially the ſouls in heaven: the German ſignifies alſo a defunct of illuſtrious memory —A. S. *ſeolfer*, +S. and D. *ſölf*; G. *ſilber*, S. *ſilver*, H. *zilver*, ſilver—Gr. σέλας, light, ſplendor, σελάω to ſhine; σελήνη, the moon—R. *zélen*, P. *zielén*, the green colour—F. *ſilmæ*, eye:—Gr. αυγή, light, ſplendor+eye, break of day; αυγίω to ſhine; αγαίω to wonder, envy, αγαῖος, wonderful, elegant, αγαίων the ſun:—A. S. *aegh*, M. G. *augo*, G. *auge*, H. *oog*, S. *öga*, eye; Is. *eige* to contemplate:—Ir. *grian*, *grioth*, the ſun; *grianſtad* the ſolſtice, *grionach* ſunny; *grioſaidh*, embers, +*gris* fire—S. *gry*, to dawn, *gryning*, dawning—G. *grün*, H. *groen*, S. *grön*, green—W. A. gurés, Ca. *goria*, heat; P *gor̨e*, R. *goriu*, B. *horim*, to burn—G. *gæhren*, to ferment:—Ir. *teine*, fire, *tinlighe*, fiery; *teinteach* lightning—A. S. *tinan*, S. *tænda*, M. S. *tandian*, A. S. *tendan*, Is. *tendra*+E. *tind*, to kindle—A. S. *twinkle*, F. *etinceler*, S. *tindra*, to twinkle—E. *tinſel*, gay trapping—F. teint, a tinge; Gr. τίνγω, L. *tingo*, to tinge —S. *tunder*, tinder—Ch. *tien*, Ia. *ten* heaven—Ch. *tan* red:—Ir. *dearg*, red, crimſon; *deargam*, to make red, bluſh, kindle+*dearc* an eye; *dearcam* to ſee—W. drŷx, a face, mirror, *edryx* to ſee—Gr. δέρκω, δέρκομαι, to ſee; δέργμα aſpect; δέρκξις viſion—Ir. *drag* fire, anger; *draigeighean*, a chafing diſh; *dragbod*, fire tail, (name of the leſſer bear ſtar; *draig*, a dragon; +*dreach*, a figure, image:—P. *biali*, R. *béluji*, white: P. *palam*, B. *palim*, to burn; R. *palenie* burning—AS. *báel*, *baelfyr*, a funeral pile; S. *bål* the pile

on which the bodies of great malefactors are burnt after execution—A. *paelon* a frying pan; Fr. *poële*, Po. palio, a ſtove—L. *palam*, in open light—*palleo*, *pallidus*, &c. relative of *pale*, ſignifying faint white—Gr. Απολλω and Παλλας, originally, afterwards poetically, ſun and moon—The Eſtlandians, Carelians, and Aſſani (an Aſiatic tribe) call heat *pallaw*, *palava*, *pala*—The Chickkaſas, and Choktahs in North America call the ſummer *tóme palle:* the former call warm, hot *palle:*—Ir. *breo*, fire, flame; *breogham* to bake—S. *brenna*, G. *brennen*, to burn—AS. *beorhte*, light; *beorn* a prince—MG. *bairht*+S. *biart*, bright—AS. *bredan*, S. *bråda*, to broil—W. *brydio* to heat—Gr. πρήθω to burn—W. *bore*, A. *beure*, the dawn—S. *bry* to moleſt, irritate—‡*ber*, *beer*, eye:—Ir. *daigh*, *doigh* fire, hope, truſt, opinion, conjecture+daighead to burn—S. *dag*, G. *tag*, H. *daag*, *day*; S. *dagas*, to dawn—W. *teg*, S. dägelig, handſome:—Ma. *tua*, fire; tuara ſight—P. *twarz*, B. *twár*, face; P. twarz, S. *tværs*, to ones face—W. *tunni* to ſhine—AS. *tungel* a planet, *tungla*, ſtars; *tungol-cræft* aſtronomy, magical aſtrology—S. *tungle*, the moon: yet a current word in ſeveral provinces—Ch. *toung* the eaſt—Fi tunne, to know; *tunnus thæti* a miracle:—C. *miraz*, to ſee; *miras* look, aſpect: Ia. *miru* to look, gaze—L. miror, to admire, gaze—F. *miroir* a mirror—W. *mirain*, ſplendid; E. *mirth*, pleaſure, gaiety—AS. *mærlic* illuſtrious; *mærrneſſa*, enſigns—S. *mærka*, S. mercken, F. *remarquer*, to remark, obſerve:—Ch. *ſun*, a luminous object, reſpectable—Ma. *ſchun*, MG. *ſunno*, AS. and Iſl. *ſunna*, the ſun; S. *ſunnan* the ſouth; C. M. *ſuun*, F. *ſuvi*, ſummer—S. ſyn ſight, ſynas to appear—Ir. *ſona*, proſperous, bleſſed:—Ir. *meanann*, very clear—L. *mane*, break of day; *manifeſtus*, clear; *monile* a jewel—AS. *mane*, *mona*, S. *måne*, D. *maane*, H. *maan*, G. *mond*, Pe. *maue*, moon—S. *mena*, G.

‡ The words thus marked are taken from the *Vocabularia Comparativa* above mentioned.

G. *meinen*, H. meenen, to think, mean—AS. *menas*, jewels—Fr. Ch. *mien*, countenance—*meon* the ſun among ſome of the North Americans :—AS. *ſteorra*, M. G. *ſtairn*, H. *ſterre*, G. *ſtern*, S. *ſtierna*, D. *ſtierne*; Pe. *ſtarh*, *ſter*, a ſtar—W. *yſtyried* to obſerve; Is. *ſtara*, S. *ſtira*, to ſtare —G. *ſtirn* the forehead—Gr. τείρια ſtars—AS. *torth* ſplendid, illuſtrious; *tortheſt-tungla*, the ſun (brighteſt planet) —Thor the celebrated northern God, whoſe name is preſerved in many things : S. *tors-månad*, January; AS. *thors-daeg*, S. *torsdag*, G. *donners*–H. *donder-dag*, thurſday; S. *tor-ăk*, thunder, (the rattling coach of thor)—L. *torris* a fire brand, *torreo*, to burn, parch : S. *torr* dry, *torka* to dry—Fi. *pæiwæ*, La. *baiwe*, day—Gr. φοιβάω to purify and brighten; φοίβος, ſplendid : poetically the ſun; alſo an aſtrological prophet :—Ir.+*kaiſh* an eye; *keaſam* to ſinge——S.+*gaſam*, curious; *giſſa*, to gueſs; E. *gaze* to look eagerly—Gr. καυσος, heat—Fi. kaeſi, the month of June :—*kaſwonſa* face, *katzomaan* to behold—H. Ch. קיץ ſummer; חזה *chaſak*, to ſee, with relatives for ſight, window, lightning, and חזון oracle, or divine viſion—in North America kindred words have a wide range :—*keeſeque*, *hkeeſque*, eye; *kiſſi-qua*, *keeſhkoo*, day; *kieſuck*, *kiſhek*, heaven; *kiſchis*, *kiſ-cheſſu*, *keſhuſe*, *keſhow*, *keſus*, *keſis*, for ſun and moon; the laſt for both among the *Pottawatameh*—In a part of North-ern Aſia ſummer is called *keza*, *kiſtet*, *kiſchtin*, and a ſtar *kieſi*, *kiſcheka* :—אור light, אור fire, flame, jewel : *urim* and *tummim*, the precious ſtones on the breaſt-plate of the Hebrew highprieſt; the laſt word has puzzled the philolo-gers much, becauſe they tranſlated it *perfection* from a wrong derivation, it being referable to the mentioned *tome*, and the Corniſh *tomder* heat : the extenſive family of the *ur* both in the eaſt and weſt is known, as *uro*, *aurum*, &c. I only remark that the Finnic *auringo*, the ſun, is ſimilar, as the French *jour*, day :—W. *golae*, C. *golou*, A. *goulou*, light; W. *golug*, eye—+S. *gloo* to eye; *glöd* fiery coals; AS.

glovan to glow—AS. G. *gold*, S. *guld*, *gull*, gold—S. *gul*, G. *gelb*, yellow—Ir. *geal*, white; *gealac* the moon—S. *glad*, glad, *glädias* to rejoice:—Hu. *ſzem* eje, relative of ſeeming—:|: *Si* eye—Is. *ſia*, S. *ſe*, G. *ſehen*, to ſee, &c. in all the Teutonic: S. *anſigte*, G. *angeſicht*, the face:—Hu. *nap*, ſun, day—*napue* to burn, ſcald, in the language of *Greenland*:—R. *glas*, eye, *glaju* to poliſh, brighten—W. A. Ir. *glas* green, Ir. *glaſbhán (green white)* pale; *glaſanach* the dawn—AS. *glaes*, S. *glas*, G. *gláſs*, H. *glaz*, glaſs:—Ia. *fi*, the ſun—Hu. *fenni* ſplendor; *fenyöfa*, pine tree,*—S. +*fon*, fire—AS. *findan*, S. *finna*, to fine—It. F. S. *fin*, G. *fein*, F. *fine* fine, F. *fineſſe*, cunning:—Fi *walkeus*, light, *walkia*, white, fire—E+*welkin*, the ſky:—B. *meſyc*, P. *mieſiac*, R. *méſiaſtch*, the moon—Ir. *maiſeach*, bright, fair, brave; *maiſeachd*, pleaſantneſs, elegance; maiſighim to adorn—AS. *leoht*, *lyht*, M. S. *liuhats*, Is. G. H. *licht*, S. *lius*, D. *lys*, Ir.+*leos*, light: S.+*lhoa*, to ſhine: AS. *lige*, *lias*, G. *lohe*, S. *låga*, flame: Ch. *lo* fire—L. *lux*, light, with many proper and Greek relatives—W. *lheyver*, *leuyrx*, light; *lhygad*, eye—W. *lhhyad*, *lhoer*, C. *lûr*, A. *laor*, the moon—R. *lizie*, G. *anlitz*, S. *anlete*, face;—all theſe may have one ſtock, at moſt they are reducible from two:—L. *fax*, W. *fagal*, G. *fackel*, S. *facla*, a torch: L. *facies*, the face; Ir. *feacam* to behold, *feachain* a view, *feachadoir* a wizard: S. *fagėr*, beautiful:—Gr. ἀθρέω, to ſee: W. *trem*, *drem*, ſight: G. *traum*, H. *droom*, S. *dröm*, a dream—AS. *dream melody*, joy: E. *trim*, neat, pretty; (provincial) *trimpot*, the ſame—S. *ătră*, deſire.

Sound is another ſource of very ample derivation, both by its general property, and many variations: of names for wind, ſtorm, breeze, &c. cataracts, roar of billows, purling of brooks, &c. thunder in diverſe modes; for quadrupeds,

* The Latin *pinus* has probably this origin: its German name *tanne*, Swediſh *fur*, *far*, E. *fir*, relate to fire, light; before the uſe of candles, torches were made from it, and are yet in frequent uſe among the northern country people.

quadrupeds, birds, ſnakes, inſects expreſſive of their peculiar notes: for hearing and ear, tongue, voice, ſpeaking, calling, naming; particular modulations of the voice, as hallooing, whiſpering, whiſtling, ſinging, cries of joy and ſorrow, anger, fear, courage: terms for audible, notorious, good and bad fame, &c. In cultivated ſociety, former general words are applied to muſic, eloquence, poetry, reading, teaching; the feelings of the heart are told in congenial words, that well diſtinguiſh the tender *ſigh* from the *groan*; the ſublime and affecting voices of inanimate nature, and the melodies of birds, are marked in proper terms:—E. *peal*, a loud ſound, as of thunder, *bells*: Ir. *bella* to claſh loudly—G. *bellen* to bark—:|: *pel*, *pael*, *pal*, among thirteen Aſiatic tribes ear: Ca. and La. kindred, (Chileſe call ears *pilum*)—F. *appeller*, to call; *epeller* to ſpell: to ſpeak: AS. *ſpellian* to relate, teach; *ſpel*, fable, hiſtory, doctrine; *ſpellunge*, colloquy; *ſpel-bok*, book of homilies; *ſpelboda*, ſpeaker, ambaſſador—S. *ſpel*, G. *ſpiel*, H. *ſpeel*, any kind of muſic, alſo play, game, all with ſeveral correlates—E. *ſpell*, charm, originally incantation: —H. Ch. קול *kól*, voice, any noiſe, as thunder—Fi. *kieli*, CM. :|: *kelle*, *kill*, *keli*, tongue—T. *kulak* ear: Fi. *kuulla* to hear, *kuulkat*, hear ye—Gr. καλέω, S. *kalla*, to call, name —S. *gala* to crow, is an ancient word of a very large family: L. *gallus*, a cock; AS. *galluc* a hen; *gale* a nightingale, called in G. nachtegall, and in S. H. nearly ſo; C. M. *galo* gooſe; *gorgol* a wild cock: Is. *gale* to ſing, hollow; G. *gall*, a loud cry; S. *gäll*, clear and loud— AS. *galan*, to inchant; *galdere*, inchanter, *galdor-cræft*, ſorcery by incantation; Is. *galldur* means the ſame art, to which many other northern words relate as Ir. *gallraghad*, divination:—AS. *hlowan* to bawl, *hlowung* lowing, any vociferation; *hlyd* tumult; *hlyſt* hearing; *hlyſe* fame, *hlyſan* to celebrate: AS. *hlud*, S. *liud*, G. *laut* loud; S. *lyſna* to liſten—W. klŷſt ear, W. *klyued*, C. *klouaz*, A. *klevet*, Ir. *kluynim*, *kluiſim*, to hear—W. *klodvaur*, Ir. *cluiteach*, L. *inclytus*,

inclytus, famous—Gr. κλύω, to hear, attend, obey; κλυτὸς, audible, celebrated:—αυδὴ, voice, diſcourſe, meſſage; αυδάω, to cauſe a ſound, ſpeak: αυδήεις, loud, celebrated—Lat. *audio* to ſound, hear, attend, obey:—Is. *quedia* to ſpeak; S. *quaeda* to ſing:—Gr. ἠχὴ ſound, ἠχέω to reſound: ἀκὸη, ear, hearing, report, oration; ακκω, to hear, underſtand, be named—P. B. R. *ucho* ear—in moſt European languages *echo* reſonance: —Gr. βρύχω; to ſound: S. *braka* to craſh; *braeka* to bleat; *ſpraka* to ſnap as ſome firewood—AS. *ſpraekan*, G. *ſprechen*, H. *ſpreeken* to ſpeak: S. *ſprăka* to chat; G. *ſprache*, H. *ſpraak*, S. *ſprăk* language:—Ir. *buireadh*, to bell, roar, bray —MS. *waard*, H. *woord*, AS. *word*, G. *wort*, S. *ord* a word:—E. *toll* to ſound a bell—S.+*tulla* to ſing: AS. *tellan*, to tell: S. *förtælia* to relate, *tælja* to number—T. and 15 Tartar tribes ⁝: *till*, *tell*, *dil* tongue: S. *tal*, *ſpeech*, *oration*, *tala* to ſpeak:—Hu*harangozas*, a ſound: *harang* a bell: Go. *hark* a noiſe, *haren*, to hollow: S. *harugla* a ſpecies of very loud owl—AS. *hearpe*, G. harfe, Fr. *harpe*, H. *harp*, S. Po. Sp. *harpa*, a harp—Fr. *harangue*, oration: Caraib. *arianga* to ſpeak—L. *orare* to ſpeak, L. *auris*, G. *ohr*, H, *oor*, Fr. *oreille*, S. *öra*, Is. *eira*, AS. *eare*, ear—*organ*, *orchedter*, &c. are relatives; and probably Orpheus the celebrated *Thracian* who charmed Tartarus itſelf by the plaintive ſtrains for his Eurydice.———————

Theſe facts with many more throw a light on the rudiments of early languages and manners:—as the terms for ſpeaking were congenial with the general pronunciation, they indicate a mixture of different tribes: as φράττω, ἴπω, λαλέω, in the Greek; *tal* and ſprăk in the Swediſh: the different qualities of the ſounds expreſs congenial mental diſpoſitions, as lively and dull, ſtrong and weak, polite and coarſe; the rudeneſs of a tribe muſt have been the groſſer, as it called its own ſpeech, and the noiſes of groveling or fierce beaſts by one name. In the progreſs of language the primæval terms for ſpeech are accordingly either ſo poliſhed as to be almoſt changed, or appropriated to natural

ral ſounds and to the voices of animals:—Thus W. *lolio* a relative of λαλέω means *prating*, S. *prat*, which are nevertheleſs of the reſpectable φρατταω, and φραδη, knowledge, prudence.

Some forms in nature are very prominent, and alſo common to numerous objects; many of which have from this cauſe obtained ſimilar names, however different in other reſpects. Among theſe the *convex* in various modes make an ample claſs: the heavenly vault; ſwelling hills and mountains; bending valleys; bays of the ſea, coves of lakes and rivers, meanders of brooks; the heads of many trees, ſhrubs and plants, more or leſs globular, oval, conical, and the arches of their branches; fruits in general, among which elegant rounds are ſo prevalent, from the lofty cocoa-nut to the ſtately pine apple, and its humble rival the beautiful and delicious ſtrawberry; ſeveral parts of animal bodies, as the head, breaſt, belly, rounds of the arms, thighs, and legs, balls of the hands, feet, and eyes, knuckles, elbows, and knees. The following few examples are terms that imply convex, and take in parts of the human body:—W. *pêl*, C. *pellen*, A. *bul*, AS. *pil*, H. *bol*, G. *ball*, S. *bǎll*, F. *balle*, *boule*, Po. *bola*, L. P. *pila*, a ball—AS. Go. *bolla* a round cup, bowl—H. *bol*, S. G. *bulle*, a round loaf of bread—G. *polſter*, AS. S. *bolſter*, a bolſter—G. *beule*, S. *bălde* a boil—*bulla* a packet; hence letters, mandates, &c. as the *Pope's bull*—AS. *bolt* a houſe; *bolde* a village: H. G. S. *boll-verck*, bulwark (all from circular fortification, and alſo hilly ſituation—H. *bol*+E. *poll*, the head: this remains in *poll*-tax, *pollard*-trees, &c.—W. *bol*, Ir. *bolg*, S. *bälg*, G. *balg*, belly—AS. *bilig*, *bellows*: many Teutonic relatives for veſſels of convex ſhape:—Ir. *bor*, ſwelling, *borr* a bunch, knob—AS. G. H. S. berg, mountain, hill—AS. *berien*, G. H. *beer*, S. *bær*, berries—AS. *beorg*, G. S. *borg*, a fortified place: from which is M.G *baurgs* and E. *borough*, a town—Ca. *burrua*, the

head : *peruque*, wig, a general European word :—L. *collis*, S. *kulle*, a hill—S. P. *kula*, G. *kugel*, H. *kogel*, a ball—Ir. +*coll*, the head :—S. *kupa*, a *hilloc*—AS. *kope*, G. *kuppe*, H. *kop*, S. *kopp*, Ir. *kupa*, Fr. *coupe*, Po. *copa*, Gr. κυβκα, a round cup—*cupola*, convex roof : relatives in arts, &c.—Gr. κίβη; G. *kopf*, H. *kop*, the head :—Gr. λόφος, a hill, the neck, &c.—R. *golova*, P. *glova*, B. *hlava*, the head :—Ir. *baſk*, round, *baſccharnte*, globular—T. ‡: *baſh*, the head :—S. G. *brink*, W. *bryn*, a hill—W. *bron*, breaſt; S. *bringa*, breaſt of animals, but in partial uſe for human : Ir. *broin*, belly ; *bru*, womb :—AS. *breoſt*, G. *bruſt*, S. *bröſt*, H. *borſt*, breaſt—to *burſt* implies ſwelling—*armborſt*, a ſpecies of bow, very formidable, often mentioned in ancient northern hiſtory :—AS. *eægæpl*, G. *augapfel*, H. *oogæppel*, the eye ball : *aval*, *apel*, &c. being an old word for many kinds of round fruits, and relative of L. *avellana* hazel nut :—AS. *bugen*, G. *beugen*, S. *böja*, to bend—AS. *bog*, arch, bough of a tree—W. *bûa*, Ir. *boya*, S. *bäge*, H. *boog*, G. *bogen*, a bow for ſhooting—H. *bogt*, a gulf —S. *bog*, G. *bug*, the bow of a veſſel, ſhoulder of animals—H. *buik*, G. *bauch*, S. *buk*, belly—AS. *earm-eln-boga*, G. *ellbogen*, H. *elleboog*, S. *armboge*, elbow—The Teutonic abounds in relatives, ſimple and compound :—R. *gnu* to bend ; AS. *hnigan* to nod—AS. *kneou*, Is. hnie, H. G. *knie*, S. *knæ*, Gr. γόνυ, L. *genu*, knee :—Gr. καμπτω, to bend —W. C. Ir. *cam* crooked—Ir. *camog* a bay : W. *cum* a valley—W. *cam*, A. *camet*, Ir. *keim*, a ſtep ; *keimnyin*, to walk—AS. *cuman*, MG. *quiman*, S. *komma*, G. *kommen*, to come—It. *gamba*, F. *jambe*, leg : It. *camino*, Po. *caminho*, F. *chemin*, way, road ; It. *caminare*, to walk—AS. *hamm*, fold of the knee : G. *hamme*, F. *jambon*, a ham, gammon :—W. *guyro*, to bend : L. *gyrus*, a circle—Sp. *jarrete* the ham, F. *jarret*, fold of the knee—Hu. *jarni*, to walk, *jaras*, going—C. *garr*, leg ; garas to walk—E. *garter* is related.

The

The extent of derivation in the human body appears further in theſe examples :—names of *blood* and *red* are evident correlates in the H. Ch. דָּם, אֲדֹם—Hu. *vér*, *véres*—Ir. *cru*, *cruan* : *flan*, *flann* :*—Compound words for ſome parts ; F. *cou de pied*, (neck of the foot) the wriſt : *gras*, and, *pommeau de la jambe*, calf of the leg—The Greeks called it γαστροκνημια, (belly of the leg, before they adopted σῦκρα : The Poles and Ruſſians call it *ikra*, which alſo ſignifies the eggs in fiſh, and a ſoft ſubſtance in general. The Greeks, Romans, and Britiſh called the toes fingers of the feet, as the French, Ruſſians, Poles ſtill do.

It is alſo a remarkable fact in the hiſtory of languages, that general names were applied to parts or ſpecies, when a better diſtinction became neceſſary, from a wiſh both to preſerve old words, and to leſſen the number of new. As different portions of the people did not always adopt the improvement at once, and afterwards might apply the firſt name to different parts and objects ; and as in the mingling of tribes and languages names were ſometimes by miſtake applied to ſimilar things, or adjoining parts ; (f. e. that of thigh to leg) the proceſs of diſtinction cannot be traced without prolix inquiries in many caſes ; I ſhall therefore ſelect a few clear ſpecimens :—H. Ch. שׁוֹק denotes generally the leg, but ſometimes the whole limb above the foot to the body, though the thigh with hip and loin had a ſeparate name יָרֵךְ : יָד hand repreſents not ſeldom the whole arm, as in the odd expreſſion, *arms of his hands* (Gen. xlix. 24.)—Gr. χεὶρ, hand, is by ancient authors uſed for the whole arm : σκέλος, leg, frequently includes the foot—L. *pes*, foot, denotes the whole forequarter of an ox in Virgil's Georg. V. 55 :—W. *yſguidh*, C. *ſkudh*, A. *ſkoas*, ſhoulder : Ca. *eſcuas*, hand—Ca. *beſoa*, arm : Ir.+ *bos*, hand : W. *bŷs*, A. *bes*, *bis*, C. *bez*, finger—W. *koes*,

 loin,

* The Delawares in N. America call blood *moocum*, red *machkue*, *machkteu* morning and evening red, *machcumen*, to dye red.

lin, hanch : Ir. *cos*, leg, foot—Ir. *lairge*, thigh, leg; *lorga*, foot, *lorg*, a footſtep—C. *fer*, leg : Ir. *feren* thigh —W. *braix*, A. *brêx*, C. *breh*, arm : Ir.+*brak*, arm, hand :—The Poles and Ruſſians have no peculiar name for the hand, for the reſpective *ręka*, *ruka*, ſignify alſo the arm; nor do they well diſtinguiſh this from the ſhoulder, P. *ramie*, R. *pletſcho*, meaning both :—The Germans name both the thigh and leg *ſchenckel*, though the latter is alſo called *bein* : G. *ſhinka*, H. *ſhink*, S. *ſkinka*, a gammon : AS. *ſconc*, S. *ſkank*, leg; (the modern is only vulgar for the human, but more common for that of animals, as E. ſhank—S.+*ſkunk*, a fold, *ſkunka* to limp.

It is very probable that ſome tribes had at firſt only one name for the whole limb that comprehends the loin, thigh, knee, leg, and foot, which they conſidered as a *bow*, and named it accordingly. The whole arm was viewed and called in a ſimilar manner by ſome, as appears from names of the parts, implying curvature—thus ωλιν means elbow, arm, and part below it : W. A. *elin*, C. *gelen*, Ir. *ulin*, elbow : T. *æl*, with Tartar-varieties, hand : all akin to *el* in the mentioned *elbows*. Perhaps a common name ſerved for both the upper and lower branches among ſome—αγκύλη, which is of a large curve-family ſignified the bend of both arm and knee—AS. *earmſcancan* meant the lower parts of the arms—Some words of the ſame root ſignify both walking, &c. and actions of the arms, as, Ir. *gabham* to go paſs, take, receive, beat : *gabhal*, travelling,+*gabhail*, *ſpoil*, booty—*gabhal* a fork : *gabhal ſhir* the groin (fork of the thighs) related to numerous Teutonic and Celtic words, as S. *gaffel*, G. *gabel* a fork for eating, ſtirring the fire, &c.)—W. *gavael*, *kymmeryd* to apprehend :—P. *bieze*, to run, MS. *byſa* to run to and fro; S.+*böſta* to ſtir buſily : E. *buſy* and *buſineſs* imply exertion, and ſpeed.

I leave this article with a trembling glimpſe on the manners of primæval men! reflecting on the rudeneſs of ſavages

ſavages that ſtill occupy one-third of the globe, on the follies, vices, and crimes in modern civilization, on the foibles of the beſt among us, I anxiouſly inquire, does a conſiderable portion of the human ſpecies prefer falſehood to truth, malice to goodneſs, and miſery to happineſs! or is there a divine ray in the human mind, that gradually diſſipates the twilight and fogs of morning, and a heavenly ſeed in the heart, that in its growth ſuppreſſes by degrees the weeds and thorns of vice! and changes the wild waſtes both of the earth and of human ſociety into a delightful garden! my ſoul confides in the progreſſive improvement, and final perfection, of all that ſprung from the *ſource of good*, and it abhors the doctrines of original depravity and revolving changes of good and evil! *if the infancy of of our ſpecies was ignorant and freaky*, let us hope that *the fooliſh and wicked boys of our times will be ſucceeded* by *men*.

Some of the names common to the limbs of men and beaſts ſhow the near approach of ſavage to mere animal life: ancient and modern languages have ſuch, for example, thoſe of our arms and their anteriors—H. Ch. זְרוֹעַ : arm is often uſed in this manner (as Num. vi. 19, 20. Deut. xviii. 3—βραχιων occurs likewiſe in ancient Greek for the ſhoulder of quadrupeds—our Teutonic arm is akin to the Latin *armus*, that ſignified the ſame. The fangs and clutches both of bipeds and four-footed are in Greek, Hebrew, and other languages called hands, and not only figuratively; becauſe many etymons, and many obſolete names of hand ſtill uſed for thoſe animal organs, make a primæval identity very probable, as:—S. *taſſe*, G. *tatze*, a paw—S. *taga*, to take; Gr. τασσω, to apprehend: L. *tagax*, rapacious—H. *taag*, F. *tache*, a taſk—H. *taak*, a branch: S. *tagg*, a pricket—F. *griffe*, G. *greiff*, claw of large prey-birds—S. *gripa*, D. *gribe*, G. *greifen*, AS. *gripan*, to apprehend, gripe—Ir. *griov*, hand, claw, foot—S. *grip*, a large falcon: Gr. γρυψ, L. *gryphus*, G. greiff, the gryffin:—

ſin :—E. *fang* clutch, is a relative of *finger*, which belongs to all the Teutonic, and of many others, as AS. *fangan*, S. *fănga*, to catch, captivate—Ir. *fang*, a raven; S. *făng*, a ſpecies of owl :—A. *palv*, the palm, appears related to paw; and W. *lhâu* to claw, which is with variation in the whole Teutonic. Plundering and fighting being the chief buſineſs of the hand in a ſavage ſtate, it well deſerved the ſame name with the clutches of lions and vultures; and this character is recorded in many derivative words and phraſes :—C. M. *gara*, hand : C. *gurey*, S. *giöra*, to act, do—S. *gierning*, action, ſignifies in the law aſſault : E.+ *gare* to wound—D. *kaard*, a ſword :—Pe. *daſt*, hand—S. *antaſta*, G. *betaſten*, to attack : E. *put to the teſt* is related : —C. *dorn*, hand, is the root of the tournaments ſo famous in ancient chivalry :—Ma. *gala*, hand—gallant a general term for courage :—Ir.+*frag*, hand—S. *frægd*, bravery, active talents :—AS. *ellen*, power, fortitude; *ellen-rof*, mighty, illuſtrious; *ellen-læka*, a boxer.

Nevertheleſs I cannot find any word that implies praiſe of abſolute murder; and the ferocious Scythian languages have ſome that reprobate it when committed by treachery or in cold blood. Among theſe is the AS. *nithing*, with its relatives : its meaning is well preſerved in the 12th chapter of the Swediſh criminal code, which defines and puniſhes *nidings værk*, a general term for ſeveral baſe kinds of aſſault and murder, to wit, ſecret; inſidious; on perſons incapable of defence, as minors; thoſe who are aſleep, ſwimming or bathing, &c.* Some words of barbarous origin come to ſignify true heroiſm in a civilized ſociety : thus the Swediſh *kæmpe*, figures as a hero in modern military poems, though he is a brother of the Britiſh *kampiur*, a boxer, and of all the European *champions:* the Swediſh

* *Nid-ſtang*, and *riding the ſtang*, which in ſome parts of Scotland is an infamous chaſtiſement of men who beat their wives, are mentioned by *John Callander*, Eſq. in his comment on two ancient Scottiſh poems : *the gaberlunzie man*, &c.

Swediſh *berama*, to appoint, order, is uſed only in ſolemn public acts, as *væl beramad Riksdag*, well ordered diet; yet it ſprings from *ram*, fang of a bear or lion, and is a relative of *rama* to catch, clutch, and of the Poliſh *ramie*, arm.

Art. II. *On the Early Condition of the Earth, Animals, and Vegetables.*

Many ancient words contain important records on theſe objects: I ſhall ſketch a few, and firſt ſuch as will clear up the problem, whether the water has formerly covered a greater part of the earth? for this purpoſe we muſt examine the names of land which are derived from water, and alſo the names of water, which imply a former greater depth or extent. Mountains, hills, woods, plains, and habitations, as villages, manors, &c. were frequently named from adjacent parts of the ſea, lakes, and rivers; has the water retired from many of theſe, and how far? extenſive low lands may ſtill retain the names of moraſſes? Wide tracts which are but a few feet under water may ſignify priſtine depth? creeks, ponds, and brooks may tell that they have been bays, lakes, rivers. Theſe inquiries demand a compariſon of modern, obſolete, and local words of water, and of its various collections in the languages of ſeveral countries: conſiderable light is alſo attainable from the appellations of aquatic animals, and vegetables; and from the proper names of lakes, rivers, iſlands, &c. many of which denote water.

That part of Europe which continues a miry waſte, would if cultivated ſupport millions, while millions have been deſtroyed for conqueſts in icy wilderneſſes, in the burning climes of the Eaſt and Weſt Indies, and for a little more elbow room on the Rhine, whoſe pure ſtream has

has been for centuries tainted with human blood! but perhaps many of theſe moraſſes have been deep and wide haunts of ſea monſters! within a few years how many bogs that ſwallowed the unwary traveller, and poiſoned the adjacent villages, have been changed into flowery meads! the human heart will alſo be cleanſed! if ſinks of corruption are neceſſary, they will be few and narrow! the following large mire-families are near relatives of great waters:—Is. *mær*, AS. *mere*, *moor*, S. *moras*, *myra*, G. *moraſt*, H. *mæras*, F. *marais*, a moor—W. A. *môr*, Ir. *muir*, AS. *mere*, R. B. *more*, P. *morze*, G. *meer*, Fi. *meri*, L. *mare*, the ſea. The root of all is very ancient, perhaps prior to the Gr. μύρω to flow, and the lake *mæris* of Egypt. Pliny mentions *morimaruſa* as a part of the northern ſea, obſcurely known, but no doubt ſo named from freezing (Fi. *marras*, winter; P. marzn,e, to congeal:—S. *moſſar*, moſſes —Gr. μαιώτις, the Mæotic lake, that communicates with the Black ſea—Hu. *motſar*, a moraſs: R. *mojos*, *motſchu*, P. *mocz,e* to dip, moiſten:—*Fens*, extenſive in ſome parts of ancient England, and remaining in part: the word, though Gothic, is not underſtood in a great part of Sweden; but many places there have kindred names—*Funen*, one of the Daniſh iſlands—*Sinus Venedicus* in ancient geography—L. *fons*, a ſpring:—Fi. *ſuo*, a *moor*, or moſs: S. *ſump*, G. *ſumpf*, a pool—AS. *ſeo*, the ſea: H. *zee*, G. *ſee*, S. *ſiö*, ſea, lake: Ia. *ſuiſſi*, a ſeaman. The ſame words mean both lakes and moors in ſeveral languages, which indicates that their difference was not ſtriking; as Gr. λιμνη; W. *lhynn+grelyn*; S. *træſk*; Fi. *jærfvi*. In Lapland and Finland are bodies of ſhallow water above an hundred miles in length, with numerous iſlands, ſome places of depth, and ſtored with fiſh. The fens and meers of England were formerly ſimilar: Camden deſcribes the *Wittel's mere* lake in Huntingdonſhire as ſix miles in length, and three in breadth, clear, deep, and full of fiſh.* As the ſhores of

* Britannia Antiqua. p. 500.

of theſe waters grow by the gradual accumulation of mud, they may finally ſhrink into a narrow compaſs, ſtill retaining the original name, though it comes to ſignify what they really are; but this muſt not prevent our exploring the etymon: thus the large hollows in the woods of Sweden called *lăgor*, often dry, are probably relicks of lakes, and relatives of the W. *lhûx*, Ir. *loch*, names of the fine lakes in Ireland and North Britain; the rather as ſeveral marks indicate their ancient uſe in Scandinavia: proper names of ſome lakes, particularly the old *Laugur* of *Mælarn*, a lake that at ſtockholm opens into the Baltic, 80 miles long: the Finniſh *lăki* for a bay, &c.

R. *lugia*, G. *lache*, ponds, are of the ſame family. As all the names for moraſſes are related to rivers, lakes, &c. and not ſeldom the ſame word ſignifies the one in one country, and the other in another, they merit conſideration. Names that in modern ſenſe mean only a brook, do not prove that it was always ſo, for many examples ſhow the ancient want of diſtinct names: as Gr. ποταμός; W. *avon*, ſignify rivers of very different kinds.

Many names of meadows denote wet:—Gr. λειμών—A. *fænneck*—Ir. *leana*, (from *leann*, W. *lhyn*, liquor.)—R. *luga*: P. *laga*—G. *wieſe*: *auen*:*—When the ſea retires, extenſive lands retain the names of ſhores, as the *Downs*, the *marches* in Germany and Scotland, &c. but in time theſe will not be intelligible without knowing obſolete names for the ſea. The ſame applies to places in the vicinity of that, lakes, rivers:—hills in low lands frequently ſignify iſlands, as *holme*, an ancient general Teutonic, and ſtill the common name for ſmall iſlands in the Swediſh lakes.†

* In ſome parts of Sweden large tracts of graſſy ſhores are called *mur*, which is but *myra*, or *moor* altered by time; yet this word is a matter of wonder in thoſe parts, where *moſſe*, &c. are uſed for the other, and the more, becauſe *mur* alſo is the common name for a wall.

† Extenſive and accurate knowledge of the very numerous names for water, and its relatives would happily illuſtrate both this ſubject, and the

The analogy ſo viſible in the order of Divine Providence makes it very probable that a rude earth and barbarous men had congenial animals; and that ſome of theſe became extinct in the courſe of moral and phyſical improvement. Works of ancient naturaliſts, and popular traditions confirm this; a true philoſopher will not deem the whole fabulous, becauſe a part is extravagant. That the *hydra* in the *Lerna*-marſh had ſeven heads is leſs probable; but that monſters with more than one have exiſted is very credible to thoſe who know the double headed ſerpents of America.* The terrible venom of ſome ſerpents appears in their names—Gr. πρηστηρ; H. Ch. פֶּתֶן and שָׂרָף are literally burners—H. Ch. צֶפַע was named from its poiſonous breath —ſuch are at this time found about lake *Erie*.† All Aſia and Europe have traditions about the dragon, as a huge,

hiſtory of man. The copious derivates from different roots is a further proof that languages were formed on ſeparate grounds. The ſame ancient names for lakes, rivers, &c. in Aſia, Europe, America, indicate the early migrations of mankind. Among many ſtriking ſpecimens are theſe:—C. M. *nur*, the ſea—many lakes with names of *nor*, in Tartary, &c. from China to the Caſpian ſea, as *kirkir-nor*, *lop-arall-palcati-nor*—many lakes and rivers in Sweden, *nora*, and *nor*-ſiö—*Nore* in Scotland—Po. *nora*, an engine for drawing water:—*Tona*, water (American)—P. *tonie*, to ſink: R. *tonia*, a draught of fiſh: G. *tuncken*, to dip: S. *tong*, reed: Ir. W. *tonn*, a wave: Ir. *tonach*, waſhing; *tonnog*, a water-bird: *ton*, *tunna*, &c. a water-veſſel, in moſt European languages: Gr. θύννος, L. *tunnus*, a tunfiſh—Hottenger, the ſea: *Don* the river *Tanais*:—C. M. *goll*, a ſtream—F. *golfe*; It. Po. *golfo*; H. *golf*, a gulph, bay—W. *golchi*, A. *gelxi*, to waſh—*Holland*, and *Holm-gärd*, ancient name for a part of Ruſſia on the Baltic—E. *holm*-oak, water oak:—R. *ſtekáio*, to flow down: *Stockholm*, means the iſſue of waters; the *Mælar* falls there through two ſtreams into a bay of the Baltic:—The name of Britain on which ſo many conjectures have been made, means ſimply an iſland; Gr. βρύω to flow: AS. Go. *brym*, the ſea, *brimflod*, a deluge: Go. *brine*, ſalt, foaming: S. *brenning*, the ſurf: Po. *brindar*, to drink; F. *abbreuver*, to give drink: *brig*, a ſea veſſel, &c.—Gr. χθών, +G. *ton*, Mal. *tanna*, land.

* That they form a ſpecies is probable from their relugar form, and the number obſerved, at leaſt ſix: I have ſeen two, one in Mr. Peale's Muſeum, the other in ~~Yale College of Connecticut~~. †

† They blow with great force a ſubtile and nauſeous wind, which if drawn in with the breath, brings on a decline that proves mortal in a few months. *Carver's Travels*, p. 105.

† University of Cambridge near Boſton

huge, winged, fiery ſerpent. Its names are: Gr. δρακω, G. *drach*, H. *draak*, S. *drake*, Fr. *dragon*, R. *dracon*, W. *draig*, &c. Ja. *firio;* Ch. *lum;* which all mean fire. Its figure was alſo adopted on armorials and military ſtandards—both render its exiſtence probable.* Amphibious animals of inland waters muſt diſappear with theſe: thus tribes of waterſnakes and lizards may be gone; and the dreadful crocodile will alſo depart——Large land quadrupeds decreaſe faſt as men increaſe, becauſe they cannot hide from them nor find ſufficient food. In new countries, as great parts of America, extinctions may be recent; and conſequently many undecayed reliques may be found.

Old names for woods diſcover their former extent, and the progreſs of human ſettlements.† Names that ſignify ſpecies of trees, ſhrubs, and plants, ſhow the former places of ſuch. Vegetables of remarkable properties were generally named accordingly at an early period: in ſome caſes the knowledge of ſuch is loſt; but may be recovered by exploring the names. Reflecting from this principle on the many plants in ſeveral languages that imply qualities both for preſerving and reſtoring health, I often wiſh with a ſigh, that fanatical and inhuman medical theoriſts would conſult ſimple country people, nay ſavages! for my part I infinitely prefer the *Indian fever-buſh* to the *arſenic ague drop*, and all the chemiſtry of corroſive minerals.

It was a general and very ancient cuſtom to diſtinguiſh the ſeaſons by their influence on animals and vegetables;

* See Duhalde on the Chineſe modes——The Roman enſigns were called *draconarii* from bearing the *ferventes dracones*——Keiſler has in his travels I. vol. p. 32, copied a recorded flight of a monſtrous dragon over Lucerne in Swizerland in May 1499: *draco igneus immani ſpecie, patulis auribus, craſſidudine vituli, longitutine octo cubitorum.*

† Europe was a wilderneſs not long ago: Cæſar deſcribes the vaſt *Arduenna* in the north of Gaul, and the *Hercinian* foreſt that covered great part of Germany——Camden records that the *Andreſwald* in England had been 130 miles long, and 30 wide——Within 600 years the north and ſouth-diſtricts of Sweden were called *nordan*-and *ſunnan-ſkog*; a proof that land and wood were almoſt the ſame—G. *wald*, a wood: Hu. *föld*, land: *Pole* (whence Poland) denotes many things, as hunting grounds.

compariſon of reſpective words will therefore illuſtrate climates and natural hiſtory: thus the Poles call April *Kwiećien*, and the Swedes May *Blomſter-mănad*, month of flowers—P. *Liſtopad*, B. *Lyſtopad*, fall of the leaves, is the name of November—AS. *Trimilcki*, month of May, from milking the cows three times in the day, an etymon rejected by thoſe who know not the rapidity of northern vegetation; *Haleg-monadh*, September, from fiſhing (Hu. *Hal*, fiſh.—Several North American nations call March the *Worm* month, becauſe the worms then come out from their winter retreats, May month of *Flowers*, November *Beaver*-month, becauſe the beavers begin to go into winter quarters, January the *Cold*, February the *Snow*-month.*

Languages are widely ſcattered and jumbled fragments of a mirror, which when ſkilfully joined and poliſhed will preſent inſtructive pictures of men and things in priſtine times. True philology is therefore ſo far from being a mere amuſement, as to deſerve the application of individual talents, and the cheriſhing care of nations.

* Carver, p. 160. I have for twenty-eight years obſerved that January is generally too cold for ſnowing in the middle ſtates.

NOTES.

Leſt the wide ſcale of this conciſe treatiſe may to ſome readers appear ſhowy, I ſhall candidly ſtate the leſs obvious means of information. The Swediſh language, known in its whole compaſs of modern, obſolete, provincial, has relations of amazing extent, near with all the Teutonic, conſiderable with the Celtic, Roman, Sclavonian, Hungarian, Perſian, Turkiſh, and many other Aſiatic, Greek, Hebrew, Arabic, &c. It has of all European been the beſt illuſtrated: particularly by the late Profeſſor *Ihre* in his *Lexicon Svio-Gothicum*. Its affinity with the Engliſh, modern and ancient is diſplayed by the late Biſhop *Serenius* in his *Engliſh-Swediſh* and *Swediſh-Engliſh* Dictionaries, both with correſponding Latin words. A Swede has therefore ſuperior advantage for general philological acquiſitions. He will become intimate with the ancient Teutonics by adding to his native ſtores the writings of Iſlandic, Daniſh, German, Dutch, Engliſh, Antiquaries: among the laſt the excellent work of *Hickes*, the conciſe Anglo-Saxon-Latin Vocabulary

bulary of *Benſon*, &c. On a ſhort acquaintance with the Celtic he perceives the groſs error of thoſe Engliſh hiſtorians who aſſerted that the modern Engliſh is a pure inheritance from their Saxon anceſtors becauſe theſe totally deſtroyed the Britons (how general and longlived it was is well proved by the Rev. *Wittacre* in his hiſtory of Mancheſter) : by attentive ſtudy he diſcovers Teutonic affinities beyond the knowledge of the beſt Celtic antiquaries, among whom excels *Lhuyd*, author of *Archæologia Britannica*; and marks alſo the reliques of ſeveral different idioms, which guard him againſt the opinion that the anceſtry of moſt European nations had one Celtic tongue, which *Pelloutier* in his *Hiſtoire des Celtes*, *Vallancey*, author of an *Iberno-Celtic*, or *Iriſh*, *grammar*, &c. and others, have endeavoured to prove (writers nevertheleſs eſtimable). A Swede is at firſt puzzled in the Sclavonian woods; but he ſoon finds that the Poles and Ruſſians with whom his anceſtors continually fought, are his couſins, though theſe for want of *h* ſay *Golland*, *Gamburg*, &c.

My aids in the Sclavonian have been : the above mentioned Bohemian Grammar by *Pohl*, and the New Teſtament in that language : the Ruſſian-German-French Dictionary of *Nordſtet*, publiſhed at Peterſburg 1780; another very good, original *Latin-German* tranſlated into Ruſſian; a New Grammar; a few books : the Poliſh-French-German Dictionary of *Trotz*, printed at Leipſig 1764; another in German; the Poliſh Bible, Telemach. The Hungarian-German Grammar of *Farkadsfalva*, printed at Vienna 1779 has been of peculiar, though not excluſive, ſervice in that language. In the Celtic I have had conſiderable reſources, as the Welch Bible, *Antiquities* of *Cornwall*, by *Borlas*, diverſe Britiſh, Iriſh and Erſe pieces, *Boxhorn's Origines Gallicæ*, &c.——My knowledge of the Aſiatic and American is far inferior; but the ſpecimens are carefully ſelected : the Chineſe are partly in *Duhalde's* Work, and partly in *Bayer's Muſeum Sinicum*, printed 1730 : the Japaneſe and Maleſe are in *Thunberg's Travels :* the C. M. Perſian, Turkiſh, Manſhuri, and others not ſpecified, are taken from the *Vocabularia Comparativa*, and judicious Travellers, as *Strahlenberg*, *Bell*, &c. I owe the American to ſeveral authors, among whom Dr. Barton merits honourable mention, who has begun a compariſon of American with Aſiatic languages, in his New *Views of the Origin of the Tribes and Nations of America.* I choſe the H. Ch as embracing much of the Syric, Arabic, &c. the ſpecimens are found in *Simonis Lexicon Manuale Hebraicum et Chaldaicum*, improved by *Eichhorn*, and printed 1793.

The Ruſſian has beſides the Greek ſome other letters totally different from all European; want of types for theſe obliged me to ſubſtitute ſuch Roman, as nearly convey the ſound. A ſimilar defect is the reaſon why ſome of the Poliſh *l* have not the oblique croſs-line which alters their ſound; and why ſome of the Swediſh diphthongs have only a half circle in lieu of a whole.

The limits of this eſſay do not permit detailing the rules of pronunciation, and the changing modes of kindred words in ſeveral languages; a touch on them would not be neceſſary for the learned, and of little uſe to others.

MEMOIR